

A NEW PROGRAMME
OF MISSIONS
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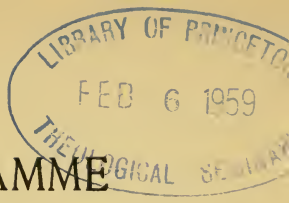
Wishard, Luther D. b. 1854.

A new programme of missions

J. F. Edwards

With the warm
regards of
The Author.

A NEW PROGRAMME OF
MISSIONS



A NEW PROGRAMME OF MISSIONS

A MOVEMENT TO MAKE THE COLLEGES IN ALL LANDS
CENTERS OF EVANGELIZATION

BY

LUTHER D. WISHARD

WITH AN INTRODUCTION BY

REV. RICHARD S. STORRS, D.D.



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INTRODUCTION

I HAVE read with very great interest what Mr. Wishard has written, and what he proposes to publish, on the relation of the Students' Christian Movement here and abroad to the evangelization of the world. I have been profoundly impressed by his statement of facts, by the conclusions which he draws from such facts, and by the bright and vast outlook into the future which his book suggests.

I most earnestly commend it to the thoughtful and devout attention of those into whose hands it may come, surely believing that the blessing of God will go with it to every mind and heart which it shall reach and stir, and that money and men will be powerfully attracted by it to a Christian work already of so large a reach, and, for the future, of such immense and shining promise.

RICHARD S. STORRS.

BROOKLYN, N. Y., March 19, 1895.

"In the great Eternity which is beyond, among the many marvels that will burst upon the soul, this surely will be one of the greatest, that the Son of God came to redeem the world, that certain individuals were chosen out from mankind to be the first-fruits of the new creation, that to them was committed the inconceivable honor of proclaiming the glad tidings of salvation to their fellow-creatures still in darkness, and that they did not do it. Centuries were allowed to move slowly by, while myriads of the lost race were passing into that mysterious and awful Eternity without the knowledge of Him who died for them. Those chosen ones in each age who knew Him were not without love and loyalty. They did glorify Him in their lives and sometimes by their deaths. They defended His truth; they cared for His poor; they gathered for His worship. But—but—the one grand purpose of their existence as the living spiritual Church, that they should be witnesses unto Him 'unto the uttermost part of the earth,' that they should 'preach the gospel to every creature'—this they failed to fulfil; it scarcely occurred to them that they had to fulfil it. Here and there an individual among them would rise to a conception of his calling; a Raymond Lull or a John Eliot would spend and be spent for the perishing heathen; but the Church, the spiritual Church, was asleep. At last some few members of it awoke. They stirred up others. The evangelization of the world was undertaken. Yet how feebly! And all this while, the Lord, whose promised advent they professed to look and long for, was tarrying because the work was not done that must be done before His return. In Eternity, we repeat, will any feature of the Past be more startling than this?"

EUGENE STOCK.

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I

A PROPOSED SOLUTION OF THE PROBLEM HOW TO ENLIST A FORCE FOR THE WORLD'S EVANGELIZATION

"Were not the great Reformers of every kingdom in Europe natives of the kingdom reformed? Had not Germany its Luthers and Melanchthons? Switzerland its Bezas and Calvins? England its Cranmers and Ridleys? Scotland its Knoxes and Melvilles? Suppose, for example, that he whose voice, once raised in the center of Germany, shook the Vatican, dissolved antichristian confederacies, and in its echoing responses has since reverberated round the globe; suppose that even the mighty Luther himself had landed on our Scottish shore, think you that between his comparative ignorance of the minute idioms of our tongue, and comparative inacquaintance with the national and provincial peculiarities of the people—think you that even HE could have become the Reformer of Scotland? No! It pleased that God who never has made a superfluous display of supernatural power, to raise up and qualify one who, from the very dawn of his being, had been steeped into all the peculiarities, domestic and social, civil and religious, which constitute the incommunicable national character of a people, one who, having grown up to manhood saturated with these peculiarities, could instinctively or intuitively, as it were, touch a hundred secret chords in the hearts of his countrymen, with a thrilling power which no foreigner could ever emulate. In a word, it pleased Him who always most wisely adapts His instruments to their intended operation to raise up and qualify a John Knox to be the Reformer of Scotland. So, in like manner, must we conclude, from the analogy of history and providence, that WHEN THE TIME SET ARRIVES, THE REAL REFORMERS OF HINDUSTAN WILL BE QUALIFIED HINDUS. As in every other case of national awakening, the first impulse must come from abroad; its onward dynamic force must be of native growth. The glimmering lights that usher in the dawn may sparkle from afar in the western horizon; but it is only in its own firmament that the Sun of Reformation can burst forth in effulgence over a benighted land."

ALEXANDER DUFF.

A NEW PROGRAMME OF MISSIONS

I

A PROPOSED SOLUTION OF THE PROBLEM HOW TO ENLIST A FORCE FOR THE WORLD'S EVANGELIZATION

ONE of the most cheering signs of promise of the world's speedy evangelization is the wide and thorough discussion of the fundamental problems involved in the sublime enterprise. Prominent among these problems are the support of mission churches; division of territory; distribution of the missionary force; denationalization of Christianity, or such divestment of the gospel of accretions acquired by contact with the various peoples professing it as will insure its presentation in its primitive simplicity; the place of

prayer in missions; the Holy Spirit's leadership; financial support; and the enlistment of a force sufficient for the world-wide preaching of the gospel. This last question is singled out for special discussion here. Two methods of enlisting the force are to be considered.

In the first place, the Church's membership and wealth are sufficient to furnish and maintain an army of missionaries of such numbers as to provide a missionary for every two thousand persons in non-Christian lands. The Church's ability to do this is undoubted, but the probability of its doing it is scarcely conceivable. The undertaking to furnish the one billion people in non-Christian lands with even one third as large a proportionate force of missionaries, including women and other lay agents, as there are ordained ministers in the United States calls for an army of five hundred thousand, or one in eighty of the forty million evangelical communicants of Christendom. After one hundred years' agitation of the foreign mission cause, we are furnishing only about ten thousand, or one in four thousand of

the Church's membership for its foreign work. We are certainly not likely to increase the force fifty-fold within a generation or even a century. Again, the financial outlay involved in the support of so vast a force would exceed six hundred millions annually, or upward of twelve hundred dollars a year per missionary. While this vast sum is far within the Church's resources, it so far exceeds its present annual contributions as to leave little doubt as to the response that would be made to such a demand. It was only with the greatest difficulty that the nearly forty million church members in Europe and America were persuaded to dole out the pittance of fourteen million dollars for the support of the foreign work for 1894—less than thirty-five cents per capita for a year; less than one mill a day. If this insignificant sum is all that can be secured after a century of missionary appeal it is not likely that the individual members of the churches will rise to five cents a day very soon, small as that amount is. The above method of solution of this missionary problem needs but to be analyzed

to be rejected. The acknowledgment is made with deep humiliation, but in all candor it must be made.

Inasmuch as it is clearly beyond the bounds of probability that the church will furnish the rank and file of an army of foreign missionaries adequate to the speedy preaching and teaching of the gospel to every creature, it is probable that it can be relied upon for a force of at least thirty thousand leaders for the enterprise. These leaders, wisely distributed, would afford a station manned by a half-dozen missionaries at the center of every group of two hundred thousand people; and there is no doubt that this force, assisted by the newly Christianized people associated with it, can fully explain to every creature the meaning of the life, death, and resurrection of Jesus. Nor can the financial outlay involved in supporting this moderate force be considered an insuperable obstacle. So far from being extravagant, it is not even generous. Thirty thousand missionaries can be supported at a cost of thirty-six millions of dollars annually—less than ninety cents a year,

or a quarter of a cent a day, from each church member. If, therefore, eighty church members may not be expected to send and support one of their number at a cost of five cents a day, surely every group of thirteen hundred may be looked to for the support of one of their number at a cost of a quarter of a cent a day each.

The large and generous method considered first is dismissed all the more readily because of certain well-ascertained facts which suggest the feasibility of accomplishing the evangelistic enterprise on the more economical scale proposed. The latter method, however, involves the enlistment and training of a force of evangelists on the foreign field. This really seems to be the only solution to the problem. If it is only one of many solutions, it deserves candid investigation; if it is the only solution, it demands the most prayerful consideration of every student of missionary problems, of every foreign missionary, of every financial supporter of the missionary cause, of every one who ever prays, "Thy kingdom come." The solution proposed is this: convert

the colleges of foreign mission lands into strongholds and distributing centers of Christianity; make them academies of the church militant to train leaders for the present crusade of evangelization, which it is hoped may be the last. This method of solution is not an untried one. It has been employed to a considerable extent by the Church missionary boards and their representatives almost from the very beginning of the missionary century now closing.

II

THE SOLUTION ILLUSTRATED BY STUDENTS' CHRISTIAN MOVEMENTS IN THE WEST

"I have often thought that one of the great objects God had in view in instituting the Young Men's Christian Association was to attract from the world into the Church of Christ commercial young men, and men of education and culture; and then, having brought them to the Saviour and united them to the churches of Christ, that they should be prepared to go forth to the ends of the earth. I have desired this with all my heart."

SIR GEORGE WILLIAMS.

"I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in Mine afflictions in the flesh for the body's sake, which is the Church. I have given My heart; give your hearts.'"

A. J. GORDON.

II

THE SOLUTION ILLUSTRATED BY STUDENTS' CHRISTIAN MOVEMENTS IN THE WEST

THE feasibility of making the student centers of the world centers of evangelization finds abundant support in the part which certain communities of Christian students have already performed in modern church history throughout the West and in the far East.

Most conspicuous among these was the Oxford Holy Club, or Methodists, as certain Oxford students nicknamed the society of the Wesleys, Whitefield, and their associates. The members of that society were derided and scoffed at in Oxford; but who can doubt that there was joy in the presence of the angels in heaven when the birth of that student brotherhood was announced? A very small room in Lincoln College was quite

large enough to furnish a meeting-place for all of the Methodists in the world in 1730; but England could be pretty densely populated now with the present and former members of the one division of the army of salvation headed by John Wesley.

The haystack meeting in Williams College prayed into existence the American Board, the first American foreign missionary society, the inspiration of whose life and service has raised up scores of other missionary boards and agencies.

The Williams students also set in motion a train of influences which culminated in the formation of the Intercollegiate Young Men's Christian Association, the largest students' fraternity in the world. The supremacy of this fraternity among college organizations in its aim, extent, and achievements, and its intimate relationship to the fundamental question under consideration, demand for it more than passing notice.

The deepest spiritual movement in the history of Princeton College began on the Day of Prayer for Colleges in 1876. The revival overflowed to

other institutions which were visited by the students. Letters were also received from other colleges requesting prayer. The spiritual activity awakened by the revival was propagated along the line of a better organization of the Christian society of the college. Thus without any pre-determination, and in the most natural way possible, the two fundamental and distinguishing features of the present world-wide Christian movement among students were recognized and employed—namely, thorough organization of the Christian forces in college, and intercollegiate coöperation. It was soon decided to perpetuate these features upon an extended scale. Correspondence was accordingly entered into, a national conference of students was held, and the Intercollegiate Young Men's Christian Association was born.

The aim of the movement is to make the colleges Christian in the most positive and aggressive sense; in other words, it is to lead every student to do his whole Christian duty to his fellow-students, to his country, and to the world.

In the cultivation of the college field the students conduct prayer-meetings, Bible classes, evangelistic services, and maintain a thorough system of individual work. To make the college a center of spiritual life in the community where it is located, meetings are held in mission chapels, district school-houses, almshouses, jails, hospitals, and among the neglected classes in cities. Evangelistic tours are made in some sections during summer and winter vacations, and the gospel is preached to young men and others in villages and country communities which are rarely visited by prominent evangelists. A special movement is also in progress to urge the claims of the ministry upon college men.

One of the most thoroughly emphasized and organized features of the Association is its foreign missionary department, which is designed to bring students face to face with their obligations to the world's evangelization. Meetings are held to study missionary fields and problems, and to pray for the Church's speedy fulfilment of Christ's last command. The missionary department of the

Association has expanded into the Student Volunteer Movement for Foreign Missions.

To stimulate the colleges in these activities there is a system of intercollegiate coöperation, consisting of publications, correspondence, conventions, and visitation by graduates and students. This vast and varied enterprise is conducted by traveling secretaries under the direction of state and international executive committees.

The International Committee of Young Men's Christian Associations has from the beginning pursued a course of inquiry from year to year as to the effects of the organization in influencing the lives of individual students and the character of institutions. These annual investigations have been recorded and preserved with such care that it is possible to speak with considerable accuracy of the results of the movement. It appears that the Bible is studied far more than at any former period, both in voluntary classes and as a textbook in the college curriculum. The compiled statistics of conversions indicate that over twenty-five thousand students have during the past eigh-

teen years confessed Christ as Lord and Saviour. Fully seventy-five thousand men have been enrolled in the membership of the Association, and have thus been in training for the work which many of them are now doing in the varied enterprises of the church; thirty-two hundred men are reported as having been influenced through their connection with the Association to devote themselves to the ministry. If the conversion of fifty thousand persons in one generation can be traced to the work of a band of men who were led into the ministry as the result of one revival in Yale during Timothy Dwight's presidency and under his preaching, what estimate can fully express the influence of the Association upon this generation through the ministry of even one half of these thirty-two hundred men? It was the opinion of President McCosh that the Student Volunteer Movement for Foreign Missions is the greatest missionary revival since the first century. Although less than nine years have elapsed since this movement was fairly launched, at least seven hundred students whose names are on its muster-

roll have gone to the front under commission of the Church's missionary boards. The Student Missionary Volunteers have written on their standard the stirring watch-cry, "The evangelization of the world in this generation!" and have lifted their standard so high that the sacramental host throughout the world can see and follow it to victory.

The significance of this great Christian renaissance in the universities is forcibly illustrated by its extent. In America it has attained national dimensions, including about five hundred institutions in nearly every state, with a membership exceeding thirty thousand students. It became international early in its history, when the University of Toronto started the Canadian contingent, which now extends from Prince Edward Island to Winnipeg. It crossed the Atlantic ten years ago and entered the University of Berlin. The German university students have held annual Christian conferences since 1890, the last of which effected a permanent national organization with an executive committee, which is represented this

year for the first time by a student who is visiting the universities for the purpose of stimulating and organizing the activities of the students. For several years previous to his entrance upon his present important service the German Secretary was successfully engaged in forming classes for Bible study in the gymnasia. When one recalls the supreme part which German students took in the greatest reformation of the Church's history, the present students' movement in the land of the Reformation awakens the deepest interest and liveliest expectations.

During the summer of 1889 a Christian gathering of students in Japan sent a cable greeting to a similar gathering of students in Northfield, Mass. The message, "Make Jesus King," was suggested by the gathering of the men of Israel around David at Hebron to make him king over all Israel. The message awakened great enthusiasm at Northfield, and was sent across the Atlantic by mail to a student of Upsala University, Sweden. He received the message in a dormitory of Christiania University, Norway, and

read it to a group of students. It made a profound impression. "Is it possible," they exclaimed, "that in Japan, a country which was opened to the gospel less than a generation ago, there is now a national movement of Christian students, with a national assembly of five hundred men, whereas here in Scandinavia, where the gospel has been preached for centuries, the students are doing little or nothing in an organized way to promote its spread?" After prayerful consultation it was decided to call a conference of the students of Sweden, Norway, and Denmark. The conference assembled in the summer of 1890. A second one was held during the summer of 1892. These gatherings have already exerted a marked influence upon the lives of many men in the Scandinavian universities.

After a number of preliminary gatherings with growing attendance, the students of Great Britain and Ireland have formed a strong national union, composed of all the leading universities of the United Kingdom. The general scheme of local and national organization closely resembles that

in America. From the vigorous and thorough manner in which the leaders of the British movement are prosecuting the enterprise, there is no doubt that it will occupy from the beginning a foremost place among the national movements of Christian students which are forming around the world.

The European movement, while but fairly launched, has already yielded such results as to justify the faith of its projectors that it would rally the young men of Britain and the Continent to their part in the present era of world-wide missions. The students in Great Britain alone who have volunteered for missionary work are numbered by hundreds, and the British Secretary reported a year ago that fully ninety percent. of the volunteers who have completed their period of preparation are already on the foreign field.

III

THE SOLUTION ILLUSTRATED BY CHRISTIAN WORK AMONG STUDENTS IN THE FAR EAST

"In order to occupy a front rank as Christian preachers, our young men must receive a first-class education. Ten years' experience in Japan has given us a strong conviction that the best possible method to evangelize her people is to raise up the native agency, and such an agency can be only secured by imparting the highest Christian culture to the best youths to be found. It may be a costly work, but it will surely pay well at the end. The better educated can do a larger work. Better-qualified preachers can organize self-sustaining and self-propagating churches much better than the ill qualified. So, imparting a broad culture to our best youths will be a most indispensable means to win and prepare them for the Master's work."

JOSEPH NEESIMA.

"Some years ago a spiritual darkness had spread over the Syrian missions, and we began to long and pray for the advent of the Holy Spirit. We had a prayer-meeting of the students of the Syrian Protestant College. There were over eighty students present. I represented the state of things in the college and out of it, and then asked the students to spend a season in silent prayer. After they had raised their heads I said, 'Now every one of you who is resolved to give his life to the cause of Christ and his country, rise.' Sixty of those students rose as by a common impulse, and the revival of religion that commenced in that prayer-meeting spread all through the country; and there were gathered in that single year more converts to the Church of Christ than had been gathered in the six previous years."

GEORGE E. POST.

III

THE SOLUTION ILLUSTRATED BY CHRISTIAN WORK AMONG STUDENTS IN THE FAR EAST

Is this movement capable of adaptation to the students in foreign mission lands? The mere proposal of this idea has kindled a lively hope in the hearts of foreign missionaries. None have watched more eagerly than they the spread of the movement throughout America, and its auspicious beginning in Europe. They believe that if the students of the Christian lands of the West can be brought into close contact with those of the East who are just hearing of the gospel, the former will impart to the latter the missionary spirit which is the crowning characteristic of the great Christian uprising in the West, and that a service will thus be performed which will equal any service ever rendered to the cause of foreign missions.

To repeat the proposition already submitted as a possible solution to the problem of the enlistment of a force sufficient for the world's speedy evangelization, let it be expressed thus: we have organized in the colleges of Christian lands a Student Volunteer Movement for Foreign Missions; let us organize in the colleges of non-Christian lands a *Student Volunteer Movement for Home Missions*. The former will raise up the foreign, the latter the native contingent of the missionary army.

It has been intimated that Christian societies of students have already played so important a part in church history in the far East as to encourage the effort to associate them with the Church's enterprises in all non-Christian lands. The facts supporting this statement call for careful examination. The following incidents were fully confirmed by the writer during an extended tour of investigation in foreign mission lands.

The Sapporo Believers in Jesus.—About twenty years ago President Clark of the Massachusetts Agricultural College went to Japan for the pur-

pose of founding a similar institution in the province of Hokkaido, in the northern island of the empire. In conference with officials of the educational department he was expressly forbidden to teach the Bible to the students. He promptly informed the officials that he would not undertake the proposed enterprise if this requirement were to be enforced. The officials were so impressed with his manifest ability for the important undertaking which had brought him to Japan that rather than lose his services they withdrew their opposition to his teaching the Scriptures. He accordingly carried the enterprise to a successful issue, which detained him in Japan for only a year. During the year he conducted through an interpreter a class for Bible study. The students were profoundly moved by the sacred truth, and before President Clark's departure he had the satisfaction of seeing thirty-two of his students accept the doctrines of Christianity and confess Christ as their Saviour. They immediately formed a society called "Believers in Jesus," which finally developed into a church—one of the first organ-

ized in Japan. A building was erected, largely at the expense of the members, and a charter member of the society was the efficient pastor six years ago. At that time one fourth of the students in the college were professing Christians, and the city of Sapporo was more fully permeated with Christianity than any other community visited in all Asia. A letter from the society, soon after its organization, to the students of the Massachusetts Agricultural College, describing the purpose of the society and expressing a desire for mutual sympathy and coöperation, first suggested the idea of embracing the students in foreign mission lands in the Christian movement then recently organized in America.

The Kumamoto Band.—While the incident above described was occurring on the northern island a still more interesting chapter of modern church history was being made in an institution in the city of Kumamoto, in the southern island of Japan. In 1871 an American teacher was called to this institution. Whether or not the school was founded for the express purpose of

raising up an intelligent opposition to Christianity, it is very certain that that was the desire of many of its leading patrons. In view of this fact it is difficult to account for the failure of the directors to investigate the religious belief of the teacher before employing him. This matter was, however, entirely overlooked, and before many weeks had passed the board was surprised and chagrined to find itself bound by a five-years' contract for a large salary to a man who was an avowed believer in Christianity and had a forcible way of defending his faith. They could not cancel the contract, however, without surrendering the salary; and inasmuch as the teacher manifested no disposition to inaugurate aggressive Christian work, they made no attempt to remove him.

After some months had passed he invited the students to visit his home once a week for Bible study. This invitation was at once strongly opposed by the parents of the young men. In the midst of the controversy, however, a Gamaliel arose and suggested that in order to intelligently

oppose Christianity the students must be instructed in its principles. His counsel prevailed. A Bible class was formed and maintained for several years. To all human appearances, the seed was sown on stony ground. For months and even years the teacher instructed, argued, and pleaded in vain. The seed, however, was taking root. One young man became so deeply impressed by the truth that he cautiously confided his sentiments to another, and to his joyful surprise met with a sympathetic response. The two found upon inquiry that other men were secretly cherishing the same convictions. In a short time Christianity became the all-absorbing theme of private conversation; and the number of those who avowed themselves as satisfied with its divine character increased to about forty.

Public confession was a serious matter. It would be followed by disruption of the school, separation from the man who had led them into the light, and many other trials. It was a bitter cup, a baptism of fire. They shrank not, however, from the trial. Having heard the voice of

Christ, they were willing to stand up, as did Paul in Damascus, and confess Him at any cost. One morning late in January, 1876, they went in company to the top of Flowery Hill, which overlooks the city; and after a long season of prayer and Bible study and conversation, in which they nerved one another for the coming ordeal, they entered into a solemn covenant to confess their faith in Jesus Christ. "Having taken the step, we came down the hillside with great joy," said one of their number in describing the meeting. "As we started, one of our number, pointing to the city and plains at our feet, exclaimed, 'Ye are the light of the world. A city set on a hill cannot be hid.' " Little did those students realize at that time, however, what a light they were kindling, what an important part they were destined to have in building the City of God in their country. They returned to the city and announced their decision, and the excitement which followed was not one whit less intense than they had expected. It is doubtful if Kumamoto has been more greatly agitated since the Restoration

—even by Saigo's rebellion, which centered there a few years later. That the men who had been looked upon as the future deliverers of the province from the hated religion of the hated foreigners had embraced that religion was almost more than the Japanese could endure. They argued, entreated, threatened, commanded their sons to abjure their newly declared faith; they confined them to their homes as prisoners, in order to separate them from one another; they made them perform the most menial services; tears, promises, everything that could be conceived except severe personal violence was done to dissuade them from their course. Only a very few of the youngest of the band, however, were terrified into submission to the will of their parents.

The school being disbanded, the teacher wrote to Joseph Neesima, who had recently established the Doshisha College in Kyoto, asking whether he would receive the students and complete their education. President Neesima replied assuring the young men of a warm welcome. About thirty of them entered the college, and fifteen of

them completed the theological course. By their splendid scholarship they anchored the institution in the confidence not only of the Japanese church, but of the government itself. They made it one of the leading Christian colleges in all the East, and it made them a band of the strongest and most devoted Christian men in the Empire. Many of them are to-day filling important positions of leadership in the churches; and without them it would be hard to see how one of the leading churches of the empire—the Congregational—could have attained its present membership and influence. When, centuries hence, Japan's Schaffs and Niebuhrs shall write the history of early Christianity in the Sunrise Kingdom, the names of certain of that band will shine like stars of the first magnitude in the galaxy of the illustrious names of those who planted Christianity in their nation.

A Revival in the Doshisha.—About twelve years ago the students of the college became somewhat skeptical in regard to the personality of the Holy Spirit. They said in substance to their

teachers: "You have described to us the wonderful workings among the peoples of the West of One who is called the Holy Spirit. You tell us how at times His influence is mightily felt in great congregations; how He sweeps the hearts of people with an invisible power; how great numbers are overcome with the sense of sin, and surrender their wills to God. We have never seen anything like this in our country. We think there must be some mistake. You must have unintentionally misled us in regard to this matter. Certainly if there be a Holy Spirit He can have little personal interest in the Japanese." Along with these doubts and questionings there sprang up considerable skepticism in regard to the Word of God; and it is needless to say that this skepticism was accompanied by an increasing indifference to spiritual things, and an intense religious coldness. The missionaries were deeply troubled. One of their number, the Rev. Dr. J. D. Davis, wrote a number of letters to colleges and theological seminaries in America, requesting special prayer for the college on the Day of Prayer for

Colleges, in January. He said nothing whatever to the Japanese about what he had done. No special meetings were held, nor was anything done in Kyoto which might account for the remarkable scenes which followed.

One night, as the students were gathered in one of the dormitories, they fell into conversation about Christianity, as was their custom, and began to deplore the spiritual lifelessness which pervaded the institution and to recall with yearning the delightful spiritual experiences which they had formerly enjoyed. A spirit of prayer took possession of them. The influence extended throughout the dormitory, in which there was scarcely any sleep during the night. The unconverted were impressed, and before morning a deep work of grace had spread through the college. It continued for days and weeks, until almost if not quite every student in the college became a professing Christian. A deputation of students was sent among the churches throughout the region, and wherever they went they kindled fires. Never since that memorable ex-

perience has there been any serious doubt in that community concerning the personality and work of the Holy Spirit. It is interesting to note that the letters received by the colleges and seminaries in America awakened deep interest in behalf of the students in the Doshisha, and that earnest prayer was offered in many places for them.

A large volume of church history could be composed of the acts of Christian students and the influence of missionary colleges. Not a single one of the more than fifty graduates of the college in Tungchow, China, founded and conducted for over a quarter of a century by the eminent missionary Rev. Dr. Calvin W. Mateer, has left the college unconverted. These men are, with scarcely an exception, filling places of wide usefulness, and are making their lives tell upon the advancement of Christianity in China. Some of the influential ministers in the churches of India were converted in the institutions founded by the pioneer in Christian education, Alexander Duff. It is estimated that Pasumalai College, in Madura, South India, has sent out over five hun-

dred Christian workers during the last half-century. Such illustrations as the above leave little doubt of the value of Christian colleges in the work of evangelization, and the desirableness of such an organized movement as will multiply and fortify these strongholds of defensive and aggressive Christian warfare.

IV

THE BEGINNING OF A CHRISTIAN MOVEMENT IN THE COLLEGES OF MISSION LANDS

"We need in India the life, the fire, the methods which the Young Men's Christian Associations are giving to the young men in America. We need organized effort all along the line. In our great cities there is abundance of material to work upon and to work with. Our colleges, our universities, our schools, all give you abundant scope. Send us out one of your best trained general secretaries; trained in the school of failure as well as in that of success, that we may know that he will endure. Let him be a man of experience and spiritual power, of hopefulness and tact. With him send us five other men to be general secretaries in the five capitals of India—Calcutta, Madras, Bombay, Allahabad, Lahore. In those cities they will find universities, colleges, high schools, in all of which there are young men who can be grouped together in the Associations using the English language.

"There is no need for organizing new societies to send these men forth. Let it be the genuine outgrowth of the Young Men's Christian Associations. Let each large city Association support its own representative in some foreign field."

JACOB CHAMBERLAIN.

IV

THE BEGINNING OF A CHRISTIAN MOVEMENT IN THE COLLEGES OF MISSION LANDS

LESS than four years after its organization it was believed and asserted that the Christian movement in the American colleges is too vast in its possibilities for good to be limited to any country or continent, and that the movement which had spread from Princeton to the leading colleges of North America would enter the old universities of Europe and be planted in the new missionary and government colleges of Asia and the Dark Continent and all missionary lands. It did not enter into the minds of the most sanguine advocates of the enterprise, however, to conceive of the rapidity which was destined to mark its progress. While we in America were pondering the steps best adapted to its introduction in the

East, the movement started almost spontaneously in Ceylon, China, and Japan. The fact that the movement in those countries began under the direction of Messrs. Sanders, Beach, and other missionary teachers was an earnest of the principal part which the missionary body was destined to perform in extending it.

The encouraging reports from the newly organized Associations prepared the committee intrusted with the supervision of the work in America to entertain a call from the missionary body in Madras, one of the leading educational centers in India. The steps leading up to this call so fully illustrate the need of special evangelistic work among students, and the adaptation of the Association to the foreign field, that some special account of the matter is important.

For several years the missionaries of Madras had been considering the expediency of securing a missionary to the students of the city. While there was general agreement that an important field was thus presented, and one in great need of cultivation, it was difficult to determine the

auspices under which the new missionary should work. If he should come as the representative of any single missionary society he might not be equally acceptable to all of the denominational colleges. His supposed sympathies and affiliations with the college connected with the denomination whose board he represented might act as a limitation upon his broadest usefulness. While this question was pending, one of the most prominent members of the missionary body in southern India, Rev. Dr. Jacob Chamberlain, visited America, and by Mr. Moody's invitation attended the Students' Summer School at Northfield, the most representative assembly of the American student movement. Dr. Chamberlain was impressed with the idea that the International Committee of Young Men's Christian Associations, under whose leadership the American movement had developed, was the agency of supervision best suited to the promotion of a similar movement among the students of Madras and other educational centers in India. He accordingly presented the subject to the assembly at Northfield, and later

to the Committee in New York. Upon his return to India the matter was fully discussed by the missionary conference in Madras, and an appeal was made to the American Committee to send a man to India to inaugurate and permanently direct the work. The Committee took counsel with secretaries of the leading missionary boards and prominent missionaries in this country, all of whom strongly approved the enterprise. Intimations were also received that other student centers in Asia would call for similar work.

The spontaneity which distinguished the beginning of the movement in the East, the calls of missionaries, and the indorsement of the secretaries of church boards were recognized as very strong guarantees of the feasibility of the movement. It was felt, however, that nothing short of a thorough tour of investigation could furnish sufficient information to impart confidence in the enterprise to those who should be asked to go to the front and those who should be looked to for the financial support of the work. The writer was accordingly appointed to make a tour of

investigation. The tour consumed nearly four years, and embraced Japan, China, Malaysia, Siam, Burmah, Ceylon, India, Arabia, Syria, the Caucasus, Persia, Kurdistan, Asia Minor, Cyprus, Egypt, and the mission fields in eastern Europe. Two hundred and sixteen mission stations in twenty mission lands were visited. The tour embraced not only points adjacent to the coast, but was extended to the interior, the latter involving overland travel in the saddle and oriental conveyances as far as from Boston to San Francisco. One such journey of over a thousand miles was made, the route being from the southern boundary of Russia across northwestern Persia, Kurdistan, and Asia Minor to the Mediterranean. Over a thousand missionaries were met personally, besides several hundred who were publicly addressed. Thousands of students were addressed publicly and hundreds conversed with at the leading educational centers in the East. Interviews were held with oriental business men, government officials, pastors, and church members. No pains were spared to get at the exact

facts concerning the condition of the new church in Asia and the ripeness of the time for the organization of this new form of Christian enterprise.

The difficulties involved in such an enterprise are stupendous—such as can be overcome only through an omnipotent, omnipresent Leader. The first stage in the enterprise consists in evangelizing many of the higher educational institutions in foreign mission lands. These contain not far from a half-million students, less than ten thousand of whom, probably, are professing Christians. The following are among the difficulties which are a hindrance to the conversion of the students. While modern culture has largely dispossessed them of their old faiths, they are so chagrined to find that their fathers have for generations been deluded by false religions that they are exceedingly distrustful of all supernaturalism; they are so absorbed in the acquisition of an education—which in many cases is a passport to remunerative employment—that they in many instances frankly declare that they have no time

to investigate Christianity; their tendency to skepticism is strengthened by the materialism which is setting in upon them like a flood from the West. They will not wait upon the slow pace with which we are now approaching them with the gospel. They will make an irrevocable decision soon. It is now or never for this generation of the educated young men in the far East.

There are special hindrances in the way of the acceptance of the gospel by the young men of India, among which are caste, the breaking of which involves a degree of social ostracism of which an Occidental can form no conception; the cares of this world—very many students have wives and children, whose support devolves upon them, and they are pushing their way through college as rapidly as possible in order that they may secure remunerative employment; a degree of intellectual conceit which is the invariable accompaniment of a little knowledge; natural antagonism to the religion of a people whose ancestors were savages centuries after theirs were enjoying a considerable degree of civilization;

an especial aversion to the religion of their conquerors, who they are unable to see are their best friends; the demoralizing influence of dissipated foreign residents, whom they are too willing to regard as types of western Christianity; the narrowing effects of the inheritance of centuries of superstition and oppression of the Brahman priesthood, compared with which that of Rome is insignificant.

There are, however, certain conditions favorable to the reception of Christianity by the students of Asia, if propagated by students from the West. It is something to have had the stone of superstition rolled away by the hand of higher culture. They are becoming deeply interested in the problems of self-government, especially in India and Japan, and are impressed by the fact that Christianity alone is the religion of self-governing peoples. They are kindly disposed toward western students. The latter have given them their highly valued educational systems and many eminent educators, and they are not unwilling to hear what we have to say in defense of a religion

whose strongholds are our universities. The homogeneity of the student world is a fact of deep significance. Oriental and occidental students are more alike than unlike. This is largely attributable to the fact that the new educational systems of the Orient were established, and are still in many cases directed, by western educators. Social and religious movements may therefore be expected to spread from students of the West to those of the East more readily than from any other class in the West to the corresponding class in the East. When Christianity is once firmly intrenched in the student life of Asia, the spirit of conservatism which so strongly marks oriental character will help to hold it there.

V

PROGRESS OF THE MOVEMENT

"There is still another contingent appearing in view which bids fair to double our working force. When the late Earl of Beaconsfield was in power, and the nations of Europe were in a state of feverish excitement over the Eastern Question and the probability of a general war, a startling sensation was produced by the sudden appearance of a body of Indian sepoy on the island of Cyprus. They were few in number, and the exact military duty which they were to perform was not at all apparent, but their somewhat dramatic appearance upon the great European war-stage was quickly interpreted. It was Lord Beaconsfield's method of reminding Europe that England had an immense military reserve force in the persons of her Indian army of several hundred thousand men. Europe had known of this force before, but had never realized what it meant till those sepoy came through the Suez Canal and landed in Cyprus. In like manner, as we sit down to number our forces at the beginning of this new missionary era it is but fitting that we include the workers raised up from the converts in our mission fields. How many are there? OVER FIFTY THOUSAND! Five times as many as all the missionaries sent out from Christian lands combined! And this proportion is destined to increase steadily. The fifty thousand will be one hundred thousand long before the close of the first half of the coming century. Compare this with one hundred years ago, and the difference is simply amazing. William Carey had to wait years before he had ONE convert; his successors to-day find themselves surrounded and supported by hundreds and thousands of Christian brethren, ready to assist them in their work, or to even go before them and pioneer their difficult way."

BISHOP J. M. THOBURN.

V

PROGRESS OF THE MOVEMENT

THE following are but a few of many facts, either heard or witnessed during the tour of investigation, which support the belief of the missionaries that now is the accepted time for a united, wide-spread, and aggressive Christian movement among the students in foreign mission lands.

In the first place, Christianity is firmly entrenched in nearly all of the Christian colleges of Japan, China, Burmah, Ceylon, Persia, Turkey, Egypt, and in some of those in India. As a rule, the majority of the students in the Christian colleges in all of these countries except India are Christian communicants. It may be said that this is to be expected. Very true; but this is a fact which cannot be affirmed of the Christian

colleges in America at the beginning of the present century.

Again, Christianity has made some progress in the government colleges. The number of Christians in at least seven of the government schools in Japan was found to be greater than the number in our leading Christian colleges in America a century ago. Careful inquiry in 1889 revealed the fact that one fourteenth of the three thousand students in the seven most prominent government colleges in Japan were Christian men.

There was a surprising readiness on the part of students to investigate the evidences for the deity of Jesus. Notwithstanding the skepticism or indifference with which many regard the Bible as only one of the many sacred books of the East, notwithstanding the disposition to rule out its miracles as little if any better than the supernatural events reported in their own religious writings, they cannot rule out of history its one great outstanding personality, Jesus Christ. Even in the conception of many who distrust the Bible, He towers as high above all other Orientals as

the snows on Mount Everest tower above the plains of Bengal. Especially is this true of Japanese students. A book entitled "The Christ of History," by John Young, of Edinburgh, containing an inimitable inductive argument for the deity of Jesus, was translated into Japanese and published in 1889. It was eagerly read by a large number of educated young men. The addresses delivered by Professor Ladd in Japan, and by Joseph Cook, President Seelye, and Rev. Dr. George F. Pentecost in India, were attended by great crowds of the highly educated classes. The time is ripe for the frequent repetition of such courses of lectures.

There was a marked readiness on the part of students—especially in Japan—which has been rarely equaled in America, to respond to the appeal to accept Christ as Lord and Saviour. The following instances of evangelistic meetings in colleges leave no doubt that the Holy Spirit is ready to do His mighty office-work among the highly educated young men of the far East. There is reason to believe that the evangelistic

work demanded in many universities preliminary to the organization of aggressive Christian work by the students will accomplish definite and marked results.

Immediately upon arriving in Japan several weeks were spent in the Doshisha in Kyoto, conducting a series of meetings in company with Mr. J. T. Swift, of Yale, who had gone to Japan to engage in Christian work among students and other young men. The general method employed was quite similar to that followed in an American college. The most influential students were met, and made acquainted with the fundamental methods pursued by students in the West in promoting a series of evangelistic meetings in college. The importance of much prayer and thoroughly systematized personal work was urged. The Doshisha students heartily adopted the suggestions, and it is doubtful whether more persistent or effective personal work was ever done in an American college than in Kyoto during those days. Public meetings were held every day to present such fundamental subjects as are

usually discussed in evangelistic services. Informal meetings for conversation were held daily, attended by large numbers of non-Christian students. While the public addresses and conversations partook more of an apologetic nature than would be called for in dealing with those who have been reared in Christian homes, the subjects chiefly discussed were those bearing directly upon the programme of redemption.

At the close of the series of meetings, after careful examination, a hundred and three students were received into the college church by baptism. Forty more came in at the succeeding communion.

After a similar series of meetings in Union College, Tokyo, thirty students confessed Christ. Twenty-five students of the school in Kumamoto did the same. There were also conversions in Osaka, Kobe, Sendai, and other educational centers. After a week's meetings in the Methodist College in Foochow, China, seven students were received into the Church. There were also conversions in colleges visited in India, Ceylon,

and Asia Minor. In a word, the mere evangelistic results following a single tour among the higher educational institutions of Asia were sufficient to justify the belief that a wide-spread, well-organized movement under the auspices of the Association, conducted by the students themselves, will yield abundant results.

The students in foreign mission lands have the capacity for organizing and conducting aggressive Christian work in college and also among their people outside of college life. They have a genius for organization. They have displayed this by the thoroughness with which they have permanently maintained their work. At least forty-five colleges in Asia and on the mission fields of Europe, Africa, and South America have Young Men's Christian Associations. Japan alone has fifteen, eleven of which are in government colleges, among whose students the Association was the first Christian agency to find an entrance.

The most thoroughly organized association visited is located in the college in Tungchou, near Peking. The following departments of work were

apparently as well conducted as one ordinarily finds them in an American college. A Bible class was faithfully maintained. Very special attention was given to personal work, a committee being intrusted with the responsibility of seeing that every incoming student was surrounded with Christian companionship and was fully instructed in the truths of Christianity. The association also carefully provided that gentlemen visiting the college should be made acquainted with the salient facts of the gospel. Meetings for the men of the city were conducted by the students in street chapels. Finding it difficult to attract to these meetings many of the better classes, the students established a series of stereopticon entertainments of a somewhat secular but chiefly religious character, which drew such large audiences that tickets had to be distributed to avoid overcrowding the college chapel. In this way some of the most respectable gentlemen of the city were instructed in the facts and principles of Christianity. The students are now using the stereopticon in evangelistic work in the neighbor-

ing villages. The most impressive feature of their work, however, was the foreign missionary department. It would seem that, with only forty thousand Protestant Christians and a population approaching four hundred millions, the Christian students of China have a home missionary problem quite sufficient to fully tax all their resources. The new hearts which the students in Tungchou have received, however, are too large to be filled even with the four hundred millions of China. In their new birth they seem to have inherited the nature of Him who "so loved the *world*, that He gave His only begotten Son, that *whosoever* believeth on Him should not perish, but have everlasting life." Their sympathies reach out to the people of other lands, and every month they meet not only to pray, "Thy kingdom come," but to learn of the progress of His kingdom throughout the world. In other words, they maintain a regular foreign missionary meeting. Their missionary studies have deeply interested them in Africa, especially in the Zulus, who, they think, are in an even more degraded condition than

their own countrymen. They have for a number of years been supporting a Zulu student in a school in Natal, preparing him for a life of Christian service among his people. So they have added to their prayers an intelligent study of the fields, and to their study a generous support of the work; and their generosity has cost them far greater self-sacrifice than that of any college community in America or that of any church of which we have knowledge. If the American and European students would give out of their abundance upon the scale of liberality adopted by those Chinese students out of their bitter poverty, all of the money needed for the extension of this student movement throughout the world would be speedily forthcoming. One seldom hears of students in Christian lands reducing the scale of their living-expenses in order that they may give to the support of the gospel even in the home land; but here is an instance of Chinese students actually limiting their already meager supply of food in order that they may give the bread of life to foreigners whom they have never seen. Here

is afforded one offsetting influence which is big with promise for the future of the foreign-hating Chinese. Is not this incident prophetic of the influence of that remarkable people? Will not the Church of the Chinese, the colonizing people of Asia, be a missionary Church? Napoleon said, "Whoever moves China will move the world." Christ is moving China, and already a little section of China is beginning to move a section of the Dark Continent. Do we transcend the limits of our theme? The object of this monograph is to interest the Church in a Student Volunteer Movement for Home Missions in foreign mission lands. The simple narrative of the facts, however, has broadened into foreign mission channels. We do not fear, however, that the foreign mission zeal already kindled in China or in Japan—whose people are now planning to send missionaries to Korea—will in any wise diminish the work at home. "The light that shines the farthest shines the brightest near at hand."

Another incident also fully illustrates the organizing capacity of Asiatic students and the

home missionary significance of this movement. The first College Young Men's Christian Association in Asia was organized in 1884, in Jaffna College, Ceylon. Since the beginning the students have done a faithful and effective work. In addition to the several departments of work usually pertaining to the organization, they have undertaken the evangelization of a neighboring island, where there was not a single Christian when they commenced operations. One of their number was appointed missionary, a school was established, and public Christian services were opened. Once a year the students visit the island and converse personally with every one of the few hundred inhabitants in regard to Christianity. The work is supported largely by the students, who contribute not only money, but reserve one tenth of their supply of rice, which they sell, and apply the proceeds to the mission work. This not proving sufficient, they have engaged in the cultivation of a banana-garden. A committee of twelve students is appointed to work in the garden an hour a day for three

months. It was a deeply interesting experience to walk through the beautiful grove, the fruit of whose trees is for the healing of their people, and watch those earnest students at work drawing water from the wells and filling the trenches. The whole year's work only yielded twenty dollars; but for the sake of that amount those men gave up their recreation and worked steadily for three months, in order that their people might hear the gospel. Are not such men deserving of our sympathy and our help? If the students of one of our leading colleges would practise the self-denial of those Ceylonese students they could support the man for whom those students are so eagerly waiting to help them in the development of this movement throughout their island.

The vanguard of this movement is now encamping before the Jericho of modern missions, the universities of India. We do not say the Gibraltar of missions, for that term implies impregnability, which we are not prepared to concede. We say the Jericho of missions, first, because the Church has been marching around

the fortress for six decades of years; second, because the same doom awaits the walls of high caste encompassing the educated classes of India which befell the old city by the Jordan. India's Jericho will fall. It will fall if we have to march around it six more decades of years.

The number of educated young men of India is estimated by millions. The subversion of their belief in the so-called scientific teachings of their old sacred books has been speedily followed by a distrust of the religious teachings of those books. The success which has marked the introduction of this movement in other eastern nations is alone sufficient to justify the attempt to introduce it in India. The great need for such a movement is also an argument for it sufficient in itself. The reception given to the messengers of the movement, Messrs. McConaughy, White, Davis, and Stockwell, is a further indication of the ripeness of the time for the introduction of the enterprise. Equally warm was the reception given to Messrs. Swift and Miller in Japan, and to Mr. Clark in Brazil.

It was the writer's privilege to coöperate with Mr. McConaughy in introducing this work to the students of India. The first work consisted in a series of meetings in the various colleges of Madras, which were addressed as follows:

“FELLOW-STUDENTS: Thirty centuries ago our Aryan fathers dwelt together as brothers in the same tents upon the table-lands of central Asia. After many centuries of fellowship they separated. Our fathers journeyed westward and overspread Europe, and finally reached the then undiscovered country, America. Your fathers journeyed down the slopes of the Himalayas and peopled Hindustan. We have come to know in recent years that we are brothers—that the same racial blood unites us; and we have had a great longing to see you and renew the old associations which our fathers had in their tent life a hundred generations ago. We wish to share with you all that we have learned during the long separation of our people. The best thing which we can bring back to you is a share in the priceless gift which Asia's young men sent to our fathers many

centuries ago. Some of you have already had your lives enriched by this rare treasure. We long to see all of our kindred in possession of it. We come especially to tell you how the life of that peerless Man who lived and died and rose again on the western coast of your continent is the inspiration of the college life of the West; how a great passion has taken hold upon students in America and Europe to extend the influence of that life unto the uttermost parts of the earth. Will you not join us in this purpose and endeavor?"

Never were messengers more warmly received. A large meeting of the students was held in one of the largest halls in the city. The meeting was opened with singing "All hail the power of Jesus' name!" As the Indian students sang it that night to the grand old English tune, and the words of the magnificent climax rang out:

"Crown Him! crown Him! crown Him!
Crown Him Lord of all!"

it was a shout of triumph. It recalled the scene of Cromwell's soldiers singing as they went into

battle; and one felt that if India's leading young men would enter the great spiritual conflict before them with the faith and courage of the old Ironsides the battle would be short and the victory sure.

The time would fail to fully tell of the beginning of this movement in other mission lands. It has reached the Christian college in Rangoon, Burmah, and in Oroomiah, Persia. Students in Bitlis—a remote mountain town in Kurdistan—have answered the call of their fellow-students in the West. An association has been organized near the ancient Euphrates in Harpoot; others near the mountain wall of northern Syria in Marash and Aintab; another in Tarsus, where Gamaliel's famous student was born and began his scholarly career; another in Robert College on the Bosphorus; another in Beirut under the shadow of snowy Lebanon; another on the walls of Jerusalem in the school named after Bishop Gobat; and others in far-off southern Africa, Bulgaria, and Chili. The recital of the achievements of these groups of consecrated college men would in the main be but a repetition of what

has been already related. The aim of all is one, the methods are uniform, and the results have far exceeded the anticipations of the warmest advocates of the enterprise.

The readiness of the students in mission lands for national organization in order to realize the advantages of intercollegiate coöperation is one of the most encouraging evidences of their capacity for the conduct of independent, self-supporting enterprises. The first national conference of students in Asia was attended by the writer in Kyoto, Japan, in the summer of 1889. Five hundred men were present, representing ten government and twelve Christian colleges. An annual conference has been held in Japan ever since, and there are now two conferences, the second one on the southern island. The gathering of 1893 was attended by six hundred persons—a larger number than has ever been present at any student convention in the West excepting the conventions of the Student Missionary Volunteers in America. Steps are now being taken in Japan toward permanent national organization, which

it is intended shall unite both the student and city Young Men's Christian Associations. India has had a national union, with annual conventions and an executive committee, since 1891. Ceylon has a provincial union. Conferences have been held in Persia and Asia Minor. During the past six years there have been eighteen conferences in Asia, attended by at least three thousand educated young men representing more than fifty colleges. The influences proceeding from such gatherings along the lives of such men are simply incalculable.

The results of the movement have been pretty fully indicated already. If a summary is called for, it may be stated on the most reliable authority that since 1889 over three hundred students have professed conversion, including Japanese, Chinese, Ceylonese, Indians, and Armenians; a number of students have already been influenced to enter the ministry, and many more have expressed and also indicated a determination to make the Christianization of their people the chief aim of their lives.

VI

ELEMENTS OF PERMANENCE IN THE
MOVEMENT

“One of the most important things to secure harmony in the mission field is that the various missionary societies, when they are acting in the same place, should have some common work. Those who are engaged in the same place and are interested in the same object are drawn together powerfully, so that there is very much less danger of their clashing or of any disharmony arising between them. Those who have some one thing, however simple it is, in which they all have a common interest, are most likely to feel that they are servants of a common Lord, and to harmonize in all that they do.”

PRINCIPAL MILLER, Madras Christian College.

VI

ELEMENTS OF PERMANENCE IN THE MOVEMENT

WILL this movement last? Will it endure long enough to exert the vast influence and effect the results which it now promises to yield? An affirmative answer to the question is grounded, first, upon certain well-ascertained characteristics of the better classes of the eastern people, from which the students chiefly come. These characteristics, which have their roots in the very nature of the people, will be vastly developed by Christianity.

One of the native characteristics referred to is aggressiveness. This is especially exemplified by the Japanese. Where is the nation in all history which has more fully illustrated this trait? The national upheaval which restored the government

of the empire to the Mikado is called in Japan "a school-boys' revolution." The Chinese have also displayed this characteristic in marked degree by their emigrating habits. The Tamils of southern India and Ceylon are called "the Scotch of the Orient," because of this spirit displayed in their business enterprises. The Armenians could not keep the Eastern question so prominently before the attention of Europe but for this quality.

Persistence has certainly been exhibited by the Japanese in all their political, commercial, and religious movements. It is this trait in the Chinese which drives to the wall so many who compete with them in commerce. It is commonly said of a Tamil that if he asks you to do him a favor you may as well yield at once, for he will never let you off. The Armenians could never have survived the oppression of the most abominable government of modern times but for a deathless tenacity to their faith akin to that which carried Israel through and out of bondage to the Pharaohs.

Intensity of conviction must be a ruling charac-

teristic of a people whose Christian faith endures the ordeal of persecution by imprisonment, by bodily torture, by ostracism in business, by disinheritance, by many other kinds of living martyrdom, and even by the martyr's death. "Will these men stand the fire of persecution with which the infant Church will be baptized?" asked the writer as he met for the last time with a little company of Chinese students with whom for several days he had enjoyed a closeness of companionship which made his visit to their college like "days of heaven on earth." "Yes," was the reply, "they will stand. That young man," pointing to the leader, "first heard the gospel when he was twelve or thirteen years old. He was so charmed with the story that he went again and again to hear the preaching. His elder brother, the head of the family, forbade his going, and on his return from the meetings had him tied up and beaten unmercifully. Punishment, however, could not deter him, so his brother finally disinherited him and drove him from home. He made his way to our school, and has

been the very hope and pride of the institution. He has been the leader in all aggressive Christian work among the students. Yes, these men will stand." Such cases could be indefinitely multiplied.

One very noticeable evidence that the Holy Spirit abounds in the lives of oriental Christians is their prayerfulness. This was especially marked in Japan. One morning during a series of meetings in Kumamoto the principal said, "There is a deep spiritual movement among the students. They have been praying all night." To one who had never known of a well-authenticated all-night prayer-meeting in an American college the report was almost incredible; but it was fully confirmed. The reason may possibly be explained as follows: Their old faiths have given the people of Asia little or no conception of the immanence of God. They have thought of Him as asleep or on a journey so remote as to have little knowledge of or interest in men. The new faith, with its assurance of the presence of a Heavenly Father and an earthly Brother who is also a heavenly,

charms and fills them with a joy which sometimes becomes a rapture. The promise that where two or three are gathered together in His name, there He will be in the midst of them, is literally believed; and sometimes their fellowship with the Father and with His Son Jesus Christ is so precious that they would fain prolong the interview until the day breaks. This new-found faith fills them with some such joy as a company of Christians in the West would have if the Son of God should enter their meeting in visible presence, lift His hands in blessing, and speak such gracious words as thrilled the people in Galilee's synagogues. Who would not linger in His presence until the hours lengthen into morning? People who have such joy in prayer will have power with God and men. One thing which we western Christians may learn from some of our oriental brethren is how to pray.

Another lesson which they will teach us will be how to give for the support of the gospel. Their self-sacrifice and generosity have already been illustrated. A well-known writer says of Mr.

Moody that he has not only taught men how to give who had given in a niggardly fashion, but that he has taught men who were thought to be liberal givers to give on a vastly increased scale of liberality. This lesson which is being taught the world by its greatest living evangelist will also be taught the western churches by the precept and example of some of the least of these our brethren in Asia and other mission lands.

Another class of guarantees of the permanence and power of this movement consists in certain principles which distinguish its method of organization. In the first place, it is an integral part of the Church which stands upon the one foundation against which not even the gates of Hades shall prevail. Instead, therefore, of being a mere stepping-stone or vestibule to the Church—in which its members might linger so long as to become a new organization which might take the place of the Church—it is an agency of the Church, appointed, organized, and utilized by the Church to perform for the Church a service which can be

better performed by a combined effort of the different divisions of the Church than by each of the several divisions or denominations working separately. It is the forward movement of the one united Christian army for the evangelization of the world. As the eminent teacher of church history, the late Roswell D. Hitchcock, said, in commenting upon the College Young Men's Christian Association in the early stages of its history, "It is a mitigation of the deplorable effects of our too disintegrated Protestantism." We would not be misunderstood at this point. This movement stands for the one supreme idea which has been repeatedly illustrated, namely, the enlistment of an army for the consummation of the evangelistic enterprise. This one thing it does, leaving all questions of church union and federation to be faced and settled by the appropriate authorities. We desire to make plain the fact that the results of its work will be conserved by the existing mission churches, under whose oversight and control it will be conducted. It will

strengthen the things that remain, and not add to the already sufficiently numerous ecclesiastical organizations.

Again, it stands for the evangelization and enlistment of all young men, without regard to race, class, caste, rank, or employment. If it begins with the educated class it does not end there. It does lay special emphasis upon students, because such little success has thus far attended the efforts to Christianize them. Moreover, they have been shamefully imposed upon by misrepresentations made by their irreligious teachers from the West, who have assured them that Christianity is losing its hold upon the educated and influential classes in Europe and America. Such statements are actually made, notwithstanding Mr. Gladstone's reported declaration that of the sixty-five most eminent men of Europe with whom he had associated he knew only five who were not Christian believers; notwithstanding the extraordinary testimony to Christianity afforded by the preponderance of Christian believers in one of the most eminent gatherings of scholars ever assembled in

Europe, the guests of the University of Edinburgh at its recent tricentenary celebration ; notwithstanding the well-ascertained fact that more than one half of the student body in the American colleges are members of Christian churches, and the greatest student organization in the world is the Intercollegiate Young Men's Christian Association. It is time that the educated young men of Asia were furnished with the facts concerning the position of Christianity in the universities of the West. Another reason why this movement should be firmly anchored among the student class at the beginning is that it will be very difficult to enlist the students in the wake of the uneducated. They will not be likely to follow the latter in the East, where the spirit of caste, if not its visible system, widely prevails even outside of India ; whereas the latter will esteem it a privilege to follow their educated men.

While the movement is being thoroughly organized among students, it is not, even thus early in its history, confined to them. Organizations

of students and also of young business men are meeting together in national conventions. Meeting thus side by side under one standard has many decided advantages, which the prime movers in the enterprise in Asia were as quick to anticipate as were the leaders of the American movement. One of the chief advantages of union is that close contact of the student body with business men saves the former from the disastrous effects of narrowness and exclusiveness, too often manifested in an impractical, visionary theory of life. The era of the cloister has, it is hoped, forever passed away. It has certainly made a terrible record in the old oriental churches. After eighteen years' experience in America, the chief promoters of the movement are agreed that one of the greatest services which business men have ever rendered our colleges consists in the introduction to college life of the practical, aggressive methods of Christian work which characterize the Sunday-school, the Young Men's Christian Association, and other Christian enterprises directed by business men. Another reason of supreme impor-

tance why students and business men should be closely united in this enterprise finds forcible illustration in the American movement. The seven hundred students who have during the past eight years gone to foreign mission fields could not have gone but for the support of business men. The thirty thousand missionaries needed at the front calls for a force of more than thirty million laymen at the base of supplies. The half-million young men in foreign mission lands needed for the preaching of the gospel as evangelists and pastors calls for a vast army of lay allies to furnish the sinews of war. This reason for unity and coöperation between the two classes is sufficient, without further defense of the basis of union upon which the movement has stood from the beginning.

VII

A THREEFOLD APPEAL

"We need a new spirit of prayer among us. John Foster said, 'When I shall see Christians all over the world resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door.' Oh for this spirit of prayer! And if you want to know what to pray for, let me ask you to pray especially and peculiarly for the Holy Spirit. When the tide rises it lifts up everything that floats upon its bosom, and when the Spirit comes into the Church He will lift up everything that is in the Church."

WILLIAM M. TAYLOR.

"It is something to be a missionary. The morning stars sang together, and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to the earth as a missionary Physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men; and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary?"

DAVID LIVINGSTONE.

"The money power, which is one of the most operative and grandest of all, is only beginning to be Christianized. What we are waiting for, is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ; for that day, when it comes, will be the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted, when God brings it, as the tides of the sea; and like these, also, it will flow across the world in a day."

HORACE BUSHNELL.

VII

A THREEFOLD APPEAL

THE attempt has been made to record a new chapter of church history until now unwritten. In behalf of those who have gone to the distant outposts of the Church to pioneer the enterprise, and of the young men in foreign lands who have consecrated their lives to this sublime endeavor, and of the hundreds of millions of this generation whose salvation depends upon the work of the next thirty-three years, and, above all, in behalf of Him who more than any other man served His own generation, may we close this record with a threefold appeal?

First: "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." So preëminent is the relation which prayer sustains to the missionary movement that this request must take precedence of every other.

The Student Volunteers have made this their text for the year. The method which this enterprise offers as a solution to the problem of furnishing a sufficient force for the world's evangelization will come to naught unless sanctified by prayer. The movement was begotten on the Day of Prayer for Colleges, and is therefore in a peculiar sense the child of prayer. Only in an atmosphere of prayer may it be expected to attain its fullest development.

Second: "Go ye therefore, and make disciples of all the nations." That gracious command was first heard by young men of Asia. Had they been as disobedient to it as their spiritual posterity has been, the effects of the incarnation of the Son of God might have been lost thus far to the West. The effect upon Europe of their fulfilment of that great command constitutes, in the language of Ernest Renan, "the capital event of history." The same "capital event" is the supreme need of Asia, Africa, and idolatrous South America. Men whose hearts God has touched are needed to awaken the young men

of those countries and rally them to a work for which their people may wait in vain several centuries longer if they are shut up to a dependence upon the Christians of Europe and America. Seven men have already gone forth to Japan, India, and Brazil upon this exalted mission. Two more are under appointment—one to Ceylon, the other to China. These are but the advance-guard of a band of about twenty-five who are and soon will be called to occupy the strategic educational centers in Asia, Africa, and South America. With openings for twenty-five men in sight, we must be prepared to respond to the calls for several times that number, should the increasing needs of the work demand them. Only men whom God has clearly called and qualified can be sent upon this difficult and preëminent service. They must be men of high intellectual endowment and rare administrative capacity, for they go to lead leaders. Above all they must be men of undaunted purpose and unflinching faith. They must not share with Henry Martyn "as great surprise to see a Hindu regenerated as to see a dead body resur-

rected." They must, on the contrary, believe that "the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." They must expect to see "greater things" done by the disciples of Christ on the southern and eastern shores of Asia than even He did on its western coast.

Third: "Bring ye the whole tithe into the storehouse." "How shall they preach, except they be sent?" Men are needed who are quick to discern the strategic significance of this opportunity, and will count it a privilege to furnish the money to develop this rich lead in the missionary mine. There are Christians who are honored by having their representatives in foreign mission fields. Here is an opportunity to support a man who touches the student life of a great nation and thus promotes the work of many mission boards for all time to come. There are men at home who have immortalized their names by erecting college buildings, endowing professorships, building churches and hospitals in foreign mission lands. Here is an opportunity

to make an investment which will determine the religious character of many colleges, which will decide whether those colleges shall be centers of Christian life or of infidelity. Here is a call for the support of men whose life-work will dot the towns and cities of mission lands with living temples such as were asked for by a Japanese who said to a missionary, "Send us more temples of the Holy Ghost." It almost seems that every hundred dollars invested in an enterprise of such strategic influence as this will yield at least one man set apart to the service of heralding to his people the blessed gospel of the Son of God.

If this threefold command of the Holy Spirit—"Pray ye," "Go ye," "Bring ye"—is obeyed, this generation shall not pass away until the Church shall see "a great multitude, of every nation, and of all tribes and peoples and tongues," running to and fro throughout the earth, publishing the "glad tidings of great joy" which, the angels announced to the shepherds, "shall be to all the people."

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